

HOW
CHRISTIAN
LIBERIE
IN THE
SERVICE
OF GOD,
DOES
NOT TO
ONE
lifcib.
daughter.



A ROVEN,
PRENTET IN THE PRENT HOW
OF MAREN MICHEL

Reading material

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HOVV TRVE CHRISTI.

ANE LIBERTIE CONSITETH

in the true seruice of god, and not to doe

vyhat each one listeth as our carnall

Gospellers vould have it to be.

O the end wee moy the
better understand the car-
nall libertie of our Gosp-
pellers (which is no oþer
thing in deed, but the ser-
uice of Sathan (wee shall declare pre-
sentlie wherein consisteth true christi
libertie, which is no other thing in de-
ede but the true seruice of God, as we
shall prooфе hereafter.

Before all the things wee must vnder-
stand that oure Christian libertie carieth
with it selfe tow things, the first is to be
made freie from the seruile yoke of
Iudaicall ceremonies.

The secound is to be made free from
deadly sinne tirrany of Sathan & gylt-
iness of eternall damnation, which thrie
things are so linked to gether that non
of them can be seuered from the other.

As concerning the first point of our Christian Libertie, which is to be free from the serule yok of Iudaicall ceremonies, it is prooved by these authorities of the holy Scriptoūre which ensue hereafter.

Act. 15.

Gsl. 4.9

Gal. 5.1.

I. Ieb. 7.

32. 1.

6id. 18.

This it is writtenc in the Acts of the Apoltes: why tempt you God, (sayeth S. Peter) to put a yoke vpon the necks of the Disciples which neitner your selues nor yet your Fathers could beare before.

But how will you tourne ageine to the weak and poore Eliments, which you will serue againe stand and be not holden againe with the yoke of seruitde, the Priesthode: being translated it is necessarie that there be also a transllation of the Lawe. (infra) reprobation being made of the former Comandement, because of the weaknesse and vnprofitableness thereof for the Lawe brought nothing to perfection.

You see by all these Authorities of the holy scriptoūre how these rits and ceremonies of the Iewes were troublesome to be kept because of the greate multitude thereof, they were werke and beggarly Eliments, for so much as the could

guge

5
giue no grace at all, as our Sacraiments
doe to the worthie receiuers. Therfore
reprobation was made of them at the
cuming of Chtist, which was the time
of correction, so wee were made free
from the seruill yoke of all these Iudai-
call ceremonies. This much concerning
the first point of Christian Libertie.

The seeound point of Christian Libe-
rtie is to be made free from slauerie of
finne Tyrranie of Sathan and gyltineſſe
of Eternall dāntion which thrie things
ar ſo linked together that non of them
can be ſeuered from the other.

For Sathan in the begining of the wo-
rld did ſo ſubdue the whole world to his
obedience be originall finne when he
did withdrawe our firſt parents from
the obedience of God to his ſubieſtione,
that all thier posteritie are borne the
Children of wraith & indigation in the
curſe and malediction of God, ſubieſt
to deadly finne, corporali death and
damnacion Eternaall.

Therfore Christi calleth Sathan the
Prince of this world. S. paul calleth Sat-
han the God of this world, which hath
blinded the minds of Infidells and wo-
rketh in the children of diſobedience.

ephes. 2

3.

Ihon 12

31. 2.

cor. 4. 4

ephes. 2

2.

Chr-

Christ compareth him to a strong armed man, which keepecth his paliee by strong hand that is the Dominion which he hath ouer the soules of men by sinne, for as the kingdome of Christ is Establishid in the soules of men by grace so the kingdomē of Sathan is strenghned in the soules of men by deadly sinne.

Act. 2.
33.

Therefore it was decreed in the concell of the holy Erinitie that the sonne of God shoulde inuest him selfe with humāe nature and suffer death vpon the Crosse for many respects, first to satisfie the Justice of God, for the offence done to God by Adame and his posteritie, secondly to redeeme the man from the painis of hell, deadly sinne and Tyrrany of Sathan thirdly to purchasse to man the fauoure and grace of God in this world and glorie in the ot her world to come.

As concerning Sathan he hadde no right to vsurpt any Dominion aboue the sinnes of men, Because they are creatures of God and doe nowise belong to him, but the Justice of God for the offence done to God, did permite him to take dominion ouer the sonnes of Adame and to 2. cor. 4. vse his Tyrranie againte them, to dece- 4. ephes. iue and blind their minds with false

2. 2. Imaginatons

& points of Infidelitie & to stirre them vp to all kind of finne and chiefly to Idolarie.

Sathan's Dominion is to greate ouer the sonne of men, that there is no humaine power, that may deliuer them from his Tyrrie, without the speciall vertue Job. 41. and assistance of God, for there is no power sayeth God vpon earth that may 24. Ti. be compared to his power. 3. 12.

This Dominion and Tyrranie of Sathan is taken away from the sonnes of men, by the Sacrameut of penitence, but chiefly by the vertue of Baptisme, where in the mereits of Christ's passio are fully applyed to them, where they obtaine remissione of all their sinnes Iustified & made the sonnes of God, & so translated from the power & Dominion of Sathan to the Kingdome of Christ.

ephes. 6.
12.

So in that consisteth chiefly Christian Libertie, to be deliuered from the gilt of Eternall damnation deadly finne. & chiefe Tyrranie of sathan; for these thrie things are so linked to gether that non of them can be seuered from the other, for the chiefe fruits of Christ's passion consist in that, men should be deliuered from the slaverie of finne, Tyrranie of sathan, & giltinesse

fruitts of
Chri
passi
giltinesse

8. * True Christian

giltinesse of Eternall death, that (so be-
ing restored to the grace and fauour of
God) wee may from hencefourth serue
God by Christian Iustice and holynesse
lac. 1. of Life, as S. Luke wriett without feare
74. Being deliuering from the hands of our
enimis wee may serue ham in holynesse
Iben 8. and Iustice all the dayes of our Life.

34. Christ did deliuier his faitfull floke fro
the seruitud and bondage of dedly sinne
as he sayeth in the Euangell of S. Iohn
verely I say vuto you that whosoeuer co-
mitemeth sinne is seruant vnto sinne, but
yf the sonne shall deliuere you from sin-
ne, you shall be free Indeede.

You see here how Christian Libertie
consisteth in that wee by the grace of
Christ should be deliuering from the seru-
itud and bondage of deadly sinne.

Rom. 6. S. paul likewise sayeth to this purpose,
16. knowe you not that to whom soeuer you
giue your selues as seurnts to obey. that
you are seurnts to him whō to you obey
whether it be to sinne, vnto death, or
obedience vnto Iustice, and when you
were the seruants of sinne, you were v-
ide of Iustice.

Here you see that the seruitude and
bondage of men, is to sinne vnto death,
and

Christian libertie to liue in Iustice and
holynesse of life.

As concering our deliuerie from the
tyrranie of Sathan, Christ sayeth the
prince of this world shall be cast fourth,
that is out of the Dominion ouer mens
soules.

S. Paul sayeth likewise to the collossi-
ans who hath deliuered vs from the
power of darknesse and hath translated
vs in the Kingdome of his deare sonne.
You see here how our Christion libertie
consisteth in that point, that is to be de-
liuered from the power and tyrrany of
sathan and since translated to the King-
dom of heauen, by the grace of Christ
giuen vnto vs in the Sacrament of Bap-
tisme and penitence by the merits of his
passion.

S. Iohn in his canonickall Epistle wri-
teth to the same purpose saying: he that
sinneth is of the Deuill, for this purpose
the sonne of God was made manifest
that he might dissolve and driue away
the workes of of Deuill.

Marke here that as the seruitud and
bondage of man consisteth in deadly
faine which is the seruice of the Deuill so
our Christia libertie cōsisteth in Iustice
and

Iohn 2.

23.

Collos.

I. 23.

I. Iohn

& holynesse of life, which is the seruice of God, for this cause the sonne of God did come in this world to disolue and drive away sinne, which is the woeke & seruice of Sathan, to make men worke the workes of iustice, which is the seruice of God and true Christian libertie of the soule.

Ephel.

1. 4.

Ephel. 2.

20.

Rom. 6.

18.

Therefore S. Paul sayeth: being made free from sinne you are made seruants vnto Iustice. (againe) the Lawe of the spirit of life by Christ Iesus hath fredde me from the Lawe of sinne and death that is as much as yf he wold say, as the Lawe of God written in the tables of stones did condeme all such to the death as did not keepe the same, so the lawe of spirit of grace graffed and written in the hearts of the faithfull, deluereth them from such sinne and death in making them to keepe the same, according to the ordinance of God.

That this Lawe of the spirit of grace which deliuereþ men from the slauerie of deadly, Tyrranie of Sathan, & giltiness of Eternall death, is graffed and written in the soules of the faithfull of the New Testament S. Paul writteth againe exprefly to the Hebrewes seying

hebr. 8.

10.

for

for this is the Newe Testament which I will dispose to the House of Israell, after these dayes sayeth our Lord, giuen my lawes in their minds and in their herte, I will writh them,

Thus as the breach of the written lawe of God maketh men slaues to sinne, to Sathan, and giltie of Eternall damntions Rightso the Lawe of grace grafted and written in the hearts of the faithfull maketh them to keepe the written Lawe, and consequently deluere them from the Curse of the written Lawe, that is from the slauerie of deadly, sinne Tyrraie of Sathan and giltiness of Eternall death, as S. paul writheth to the Romans: so our Christian libertie consisteth in that point, that the faithfull by the Lawe of grace grafted in their hearts by the merits of festis Christ are truely made free from the slauerie of deadly sinne Tyranny of Sathan and giltiness of Eternall death, and Inab'eth them to serue God freely & glaidly, by Christian Iustce, and holynesse of life, as S. Luke writheth in his Euangell.

This freedome from sinne the Angell of God did promise, when he said to S. Iosephe: Iefus shall saue his people from their Iue. 74.
maz. 1.
21. 14.

thair sinnes. S. paul also sayeth: Christ
gave him selfe for vs that he might re-
deeme vs from all Iniquitie.

So yf wee were not made free from
deadly sinne and Iniquite, Tyrrauie of
Sathan and giltiness of Eeternall deatd,
Christ can nowise be called our sauiour
and redemptour, because our freedeme,
Christian libertie, and redemption con-
sisteth chiefly in that point (according
to the former Scriptours) that Christ
redeemed vs from our sinnes and Iniqui-
ties, Tyrranie of Sathan, and giltiness
of Eeternall death, and yf wee abyde still
in deadly sinne (as the protestants will
haue all men to doe (then they must
also grant that they doe not only abid in
slauerie of deadly sinne, but also in the
Tyrranie of Sathan, and giltiness of
Eeternall damnation, without true Chr-
istian libertie, because deadly sinne,
Tyrranie of Sathan, and giltiness of
of Eetrnall dath are so linked together
(as is mentioned aboue) that it is imp-
ossible to any of them to be seuered fr
the other.

Rom. 8.

¶.

S. Paul writteth againe: the creature
shall be deliueraed from the seritud and
bondage of corruptiō in to the glorious
libertie

libertie of the sonnes of God.

Here S. Paul opposeth the libertie of the sonnes of God to the multitude and bondage of corruption: the corruption of man is deuided in tow kinds; in the corruption of the qualitie of the soule which man did contract by our mortalitie of the Bodie.

This corruption of the facultie of the soule is an habituall auer sion from God, which is deuided in tow parts in the auer sion of the mind from God, & corruption of the concupisance.

The auer sion of the mind from God is formallie originall sinne, and corruption of the concupisance an effect therof

This auer sion of the mind is taken away by Baptisment grace. when the Children of Adame are made the sonnes of God. and also by the Sacrement of Penitence when the man tourneth from deadly sinne to the fauour and grace of God againe.

S. Paul speaking of this renouation of the mind, which is our first iustification thus writheth to the Ephesians renued in the spirit of your mind and put on the new man which according to God is created in the iustice and holynesse of trueth

D. Tom.

Q. 82.

art. I. 3.

Mat.

28. 16.

Mat.

16. 16.

Eze ch

18. 21.

1hen2

20. 0 2.

Ephes.

4. 23.

Ephes.

6. 14.

truelth: (againe) stand therfore hauing
your loynes girded in truth and clothed
with the bristplate of lustice.

Thus as the man did loose originall
Iustice in his soule by the fall of Adame:
so his mind is rernued & clothed agane
by the grace of Iustification, which he
obtaineth in the Sactament of Penitence
By the mirits of Christs Passion; so the
corruption of the mind is taken away
by the grace of Iustification in this world

As concering the corrption of the
concupisſeuce which is an effect of
originall sinne, it is little and litle taken
away by the mortification of the flesh &
worthie recepcion of the holy Sacrament
for the disordained affectiōs of the
concupisſeuce, are so bond by the grace
of God receiued in the holy Sacrament
that the Spirituall man hath full Domi-
nion ouer them, althought they be not
altogether extinguishe in him.

Thus when the mind of man is conuer-
ted to God, and the disordained affectiōs
of the concupisſeuce subdued to
the obedience of reason by the grace
of God, then the corruption sett at liber-
tie from the Dominion of the disor-
dained affectiōs of the concupisſeuce
which

born
reasn is
set at
libertye

which is true Christian libertie.

As contrariwise when the disordained affections of the concupissance ouer throw reeson and stirre vp men to deadly sinne, then the man is drawen away frō his true Christian libertie, (which consisteth in the Iustice of the soule and holynesse of life) and reason is made seruant to the concupissance, & the man slue to sinne, drudge to Sathan, & also giltie of Eternall damnatione.

For as deadly sinne, Tyrraie of Sathan, and giltinesse of Eternall damnation are properly the curse of the written Lawe, which euery man doe incurre by transgression of the same, so the lawe of the spirit of life is grafted in the soules of the faitifull, which deliuereþ them from such a curse of the written lawe in making them to keepe the same by the vertue of Christian Iustice & holynesse of life giuen by the grace of God as S. Paule writheth to the Romans saying: the lawe of the spirit of life by Christ Iesus hath freedde me from the lawe of sinne and death. againe Christ hath redeemed vs from the curse of the lawe, that is when he did purchase such abundance of gracc to his Elect by his deatd

vpon

Rom 8.

2.

Galat.

373.

upon the Crosse, as enableth them to keepe the lawe, and so saue them from the curse of the same.

Thus as the corruption of the mind is taken away by these gifes of grace in this world, right so the corruption and mortalitie of the Bodie shall be taken away by the gifts of glorie in the other world to come.

Therefore it followeth by good consequence that the libertie of the sonnes of God consisteth in the gifts of grace which make the faithfull free from deadly sinne, Tyrranie of Sathan, and gilthiefe of eternall death in this world, & in the gifts of glorie, which inuest the corruptible Bodie of man with Incorruption in the world to come.

VVherefore S. Paul speaking of the libertie of the sonnes of God by grace in this world, he thus writteth to the Galatians saying: for Bretherē you haue been called vnto libertie only vse not your leberties in occasion of the flesh, but by Charitie serue on an other. so our Christian libertie is not to liue according to the flesh and to doe what wee list without subiection to any lawe, as the Protstante wol haue it to be, but

to serue one an other by Christian Charitie and holynesse of life.

S. Iames in his canonicall Epistle doth confirme the same thus writting but he that looketh in the lawe of perfect libertie and hath remained in it not made a toregetfull hearer but a doer of the same, the worker shall be blessed in his deede.

Here you see how Iames in this sentence calleth the lawe of perfect libertie; so that Christian libertie and hapinesse of man is to abyd constantly in the lawe of God and so he shall be bleesed in his workes & deeds when he faitfully doth keepe the same.

Jacob. 3.

2. cor. 3.

S. Paul likewise sayeth: where the spirit of our Lard is there is libertie, this Rom. 5. is the spirit of life of grace (as S. Paul 5. written to the Romans) powred in the hearts of the faithfull, which deliuereth the not only from the seruile yoke of the olde lawe but also from the slauerie of deadly sinne & servitud of Sathan.

Therefore as true Christian libertie and hapinesse of man stand in the keeping of Gods Comandement, which is no other thing but to loue God and our Nighbour faithfully by Charitable affection

affection so the bōdadge seructde and vnhapinesse of man, consist in the breach and transgression of Gods cōmandements, whereby the transgressor maketh him selfe bound slave to deadly sinne, and grātfull seruant to Sathan and giltie of eternall damnation.

Now good reader to conclude this purpose, you may see most evidently by these former authoritites of the holy scriptour, how true Christian libertie consisteth in the seruoce of god, whereby the fathfull doe serue god by true Christian libertie and holynesse of life. (as S. Luke writteth) and not to liue acording to the flesh and to doe what eatch on desirereth without subiection to any lawe, eithir diuine or humaine, as our Protestants wold haue their Christian libertē to be, accor- ding to their Gospell.



HOVV THE LIBERTIE VVHICH THE PROTE- STANTS CHALLENGE VN-

*to them selues by their Gospell, is not
true Christian liberrie, which confi-
steth in the true seruice of God
and holynesse of life.*

(As is prooued aboue) but bōdage
anc slauerie of sinne and dam-
nable seruice mad to Sathan.

E haue prooued aboue in the
Chapter before how truc Christian
libertie consisteth in the
true seruice of God, Christian Iustice
and holynesse of life.

Now it resteth to prooue that the
libertie of the Gospell which the Pro-
testants challenge to the them selues, is
not true Christian liberrie, but slauerie
of sinne, and damnable seruice of Sathan.

For probation of this point, you
most vnderstan that the chiefeſt point of
the Protestants libertie (which they call
fulli Christian libertie) is to be exempt
and

and made free in their consciencē from the keeping of the Lawe of God, so that it hath no power to accuse or condemne them before the Iudgement of God, when they transgresse the same.

Luth

cap 2nd
Galathie
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For Luther, writeth in his comentaries to the Galatians.

*Sola fides necessaria est, ut Iusti simus,
cetera omnia liberrima, ueque præcepta amplius
neque, prohibita.* that is, only faith is necessarie that wee be iust, all other things are free, neither Comanded, nor yet forbidden.

He wriddeth againe in that same place:
*Si conscientia dictat peccasti, Responde peccavi.
Ergo Deus puniet damnabit, non, ut lex hoc
docet, nihil mihi cum lege, quare quia habeo
Libertatem:* that is, yf thy conscience accuse the that thou hast sinned answere I haue sinned then God will punish and condamne the, ne put the Lawe of firmeth the same but I haue no thing to doe with the Lawe wherfore; because I haue libertie.

Here Luther opposeth their Christian libertie, so to the Lawe of God, that the on can not stand with the other, wherfore such as are subiect to keepe the Lawe of God haue no Christian libertie, and likewise such as haue Christian libe-

libertie

libertie haue no thing to due with the Lawe of God, thus he make h all Protestants free frome keeping of the Lawe of God, the by their Christian libertie, so they may doe what they please contrarie to the Lawe of God, without scruple of conscience, because it hath no power to occuse or condemne them before the Iuhment of God, according to this doctrine of Luthers.

Luther writteith againe in his Booke of Christian libertie *Nullo opere, Nulla lege homini Christiano opus est cum per fidem sic Liber ab omni lege.* that is as yf he wold say the Christian man hath on need of any worke or of any Lawe because he is made free from all Lawes, by faith in Christ.

Thus you see good riader how Luther maketh all his protestants free in their consciencer from keeping of the Lawe of God, so that they may doe what they please without damnation prouiding they beleeue to be sauе in the blood of Christ.

Caluin taiketh Luther by the hand in this point of Christian libertie, thus writting in his Institutions of the Lawe of God, which are the ten morall commandements

Col. lib.

2 Inst. cap.

7. sect.

14

andements

andementes: Name Ergo quomodo ac. Now therefore because the Lawe hath a power towards the faithfull not such a power as may bind their consciences with a curse (*infra*) or to make them affrayed confounding their cōsciences with a curse destroy the transgressours therof.

D. Tom.
in cap. 3.
ad Galat.

Mat. 25.

Thrie things are to be considered in these worde of Caluins: the first is that the Lawe hath no power to condemne the transgressour, or malefactour, with a curse that is (as much as yf he wold say) that the Lawe of God hath no power to condemne the transgressour, as guilty of death, for the curse of the Lawe is not only priuation of grace which is the death of the soule, in this life, punition likewise by corporall deatd, but also damnation eternall as Christ sayeth: go you accursed to ever lasting fire.

The secound poent dependeth vpon the first that is eōsidering that the Lawe of God hath no power to condemen the transgressour with a curse, or guiltinesse of death, the transgressour or malefactour, needeth not to be affrayed for any punition, when he transgresseth the same this

This is the libertie they challenge to them selues to doe all kind of euill, without all feare of Gods Judgement or, damnation eternall,

The third point not vnlike tow forme, is that the Lawe of God hath no power to confoud or destroy the transgressour, that is as yf he wold say, the Lawe of God hath no power to confound the transgaessour or malefactor in the Iudgement of God, nor yet power to condemne, or destroy him by eternall damnation, aginst that sentetnce of S. Paul writting to the Hebrewes: a man despysing the Lawe of Moyses without any mercie daith vnder tow or therie witnessis. how much more thinke you doth he deserue worse punishment. which hath troden the sonne of God vnder foote that is in despysing his Lawe and commandements.

Caluin writteth againe: for sith the Lawe Leaueth no man righieous, either wee are excluded from all hope of justification, or wee most be loosed from the Lawe, and so that there be no regard at all hade of workes, (Infra) therefore taking away all mention of the Lawes, and laying aside all thinking

heb. 10.
18.

lib. 3.
Inst. cap.

16. sect.

2.

upon

upon workes, wee must embrace the only mercie of God, when wee entreat of Iustification.

Here good reader you shall obserue that Caluin, to establish his Iustification by only faith in the blood of Christ, and merice of God hee maketh him selfe free from the Lawe of God, and all good workes as seruine to no purpose, for their Iustification and saluation.

Ibidem.
sect. 4.

Caluin writheth againe our conscience being free from the yoke of the Lawe it selfe, of their owen accord let them obey the will of God.

This is as much as yf he wold say the consciences of the protestants and puritans, will not be constrained by any Lawe, to obey the will of God, or to doe any good workes, but yf they please to obey the will of God, and worke good workes of their awen accorded & good will they may doe the same, and yf in case they doe otherwise, they are so free from the yoke of the lawe, that it hath no power to condemne them with a curse affray, confonnd, or destroy them when they transgresse the same, as Caluin writheth in the second booke of his

Cal. lib.
2. Inst.
cap. 7.
sect. 14. Inst.

This much concering the first point of the Protestants libertie. whereby they make them selues free from keeping of the Lawe of god, with freedome to doe what they please, either good or euil without scruple of conscience, feare of Gods judgements, or eternall dominatio

The secound point of their Christia libertie, is to be made free in their consciences from the Lawes of temporall Princes and Magistrats, so that they stieke not for feare of consciences to, transgresse the Lawes of their Prince when the they may doe it secreetly without slander or punition of Magistrate.

For Luther writteth in his booke Intituled of the capiutie of Babilon. *quo iure Papa. &c.* by what right doth the pope ordaine Lawes vpon vs, who gaue him power to thrust in captiuitie the libertie which is gauen vs by Baptisme, neither the Pope Bishope or any other mortall man hath powere to bind any Christian man with the syllabe, of any Lawe vnlesse it be the mans consent.

Thus you see good reader, how no mortall man hath power to bind the consciences of the Protestants, whether he be a spirituall or temporaall prince

*luth. lib.
de capi-
uit. Bab.
ina cap.
de Baptis-
me.*

vnlesse it be made by the mans owen
consent, for Baptisme sayeth, Luther,
hath made them all free in consceinces
from the Lawes of mortall men, so the
Protestants without seruple of conscieces
may transgresse the Kings Lawe, when
they may doe the same quetly without
slander and punition of the Mahistrate
Luther againe writheth the same erroour
in his booke of Christian libertie.

Beilarm.
lib 4 de
summo
pontificie,
cap. 15

Caluin agreeith with Luther in this
point of doctrine of the libertie from
Lawes of princes thos writting: *I am vero
com &c.* Now therefore sith faithfull
consciences, hauing receiued such prero-
rogatiue of libertie, as wee haue aboue
sette foorth (Infra) wee conclude that
they are exempt from all power of men
(Infra) Paull declaireth, that Christ is
destroyed vnlesse our consciences stand
fast in their libertie, which verely they
haue lost, ys they may at the will of man
be snared with their bounds of Lawes &
ordinances.

Here you se good reader, according
to this doctrins of Caluins, how the
consciences of the Protestants, can not
be bound by any power of Lawes or
ordinances of men.

Ther

Therefore what euer the King or temporall Prince. cōmand the Protestants to doe by their Lawes, the Protestants are not bound in conscience to keepe the Kings Lawes, but may transgresse them when they please without seruple of conscience, and chiefly when they doe it quetyl without slunder or punitiō of the magistrat, so thes libertie which the Protestants challange to the selues is to be free from keeping of all Lawes (as much of God as of man) this is no other thing but to haue libertie to cōmte all kind of sinnes which are forbidden by the Lawes of God and man.

Caluin writteth againe: moreour this encresseth the difficultie that Paul teacheth that the Magistrat ought to be obeyed not only for feare of punishment but also for consciēces sake, wher vpō follouth that consciēnts are also bound with the politique Lawes, but yf it were so then all should fall that wee haue spken in the last chapter, and Intend now to speake concrning the spirituall gouernment.

Here you see good reader how Caluin reasoneth against the truth when he sayth: that the consciēnces were bound by politique Lawes (as S. Paul sayeth) the

lib. 4.
Inst. cap.
10. sect.
3.
S. Paul
Rom.
13. 1.

all that he hath said against this opiaion should fall and that also which he is to speake of ispirituall gouerament thereafer: so he thinketh no shame to dispute against the expresse words of S. Paul, which sayeth that the magistrat ougt to be obeyed not only for feare of punitiō, but also for conscience sake, which sentence the Protestans deny, to establish their Iustification by only faith, with out all good workes cōmanded by the lawe of God and man.

Rhm 31

I.

*libertie to
sinne as*

Caluin

teacheth

Ibid. sect

Ibid. sect

Caluin writteth againe that althought the Bishops of the Romaine Chnrch were true Bishops (as they are) yet I deny that they are therefore apointed Lawe makers ouer the faithfull.

Caluin writtetd againe thus saying our consciences haue on thing to doe with men, but with God only.

Thus you see euere where, how Caluin denyed flatly, that consciences of the faithfull be bound by the Lawes of men, whether they be spiriuall or temporall. so that is the libertie of their Gospell, is to doe what they please without controlling of any Lawe, either of God or man, as prooued aboue.

The third point of their libertie, is

to

to be mad free from the working of all good workes, and not bound in conscience before God to worke them, but to esteme of them as things indifferent, so that the faithfull shall nowise be touched in his conscience to vse indifferently all outward actions. at somc times, and some time leaue theme vnaused, as it pleaseſeth him to dee.

For prooſe of this point of their libertie ^{Luth. in} they affirme that difference which is ^{cap. 2 r.} betwene the Lawe of Moyses in the old ^{ad gaplan} Testament and the Euangell of Christ ^{philiti. de} in the nowe Testament, is that the Lawe ^{locis} of Moyses promised Iustification and ^{lege eis} ſaluation to only ſuch as did keepe the ^{enangelior} Lawe: but the Euangell of Christ (ſay they) promiseth Iustification and ſaluation by only haith in Christ, without any condition to keepe the Lawe of God or yet to worke good workes.

This is the very ground of their Religion and libertie of their gospell, to obtaine both Iustification & ſaluation by only faith in Christ, without any condition to keepe the ten cōmandements of God, or to worke any good workes at all,

For Luther writeth thus in his ^{ntaries} come-

comentaries to the Galatians: *Sola fides*

Inth. necessaria est. *vt Iusti simus, cætera omnia libera-*
in cap. 2. rimæ, neque precepta amplius nrq, prohibita.

ad Galat. That is only faith is necessarie to make
 vs iust. all other thengs are free or Indi-
 fferent, neither comanded nor yet fore-
 biden.

You see by these words of Luthers
 that only faith is necessarie to saluation
 all other things (as good workes are fre
 and Indifferent, neither comanded nor
 yet forebidden: so the Protestants are
 not bound in conscience, before God
 to worke good workes but they may
 worke them, or not worke them Inde-
 fferently, as they please, because they
 are neither comanded nor yet forebidd-
 en, according to this doctrine of luthers
 Luther writheth againe in the argument
 of the Epistle to the Cialatians: *Summa*
ars et sapientia Christiano est, nescire Legem,
Ignorare opera, et totam Iustitiam actinam
 that is, the highest arte and Christian
 wisdome, is to misknow the Lawe, for-
 eget all good workes, and all actuall
 Justice.

You see how he banisheth Cleane
 away all good workes, which are the
 actuall Justice of Godlie Christians
 with the Lawe of God it selfe.

Luther writheth againe in his booke
of Christian libertie: *Null opere. Nulla
lege homint Christiaono opus est, cum per fit liber lib. de lib
ab omni lege.* Christ.

That is the Christian man hath no
neede of any worke or of any lawe, fith
by faith in Christ he is made free from
all lawes.

You see here how they are not bound in
conscience to workes before God, but
make them selues free from working of
all good workes by their faith in Christ
only. thus when they are not bound to
worke no good workes in their cōscience
before God, they must haue libertie to
live in sinne and doe what they please.

Luther writheth againe in his booke
of christian libertie: *Bona opera non faciunt
virum bonum. nec mala malum.* that is, good
workes makes not a man good, nor euill
workes make not a man euill.

So according to this doctrine the
Christian man needeth neuer to paine
him selfe to doe good worke, because he
is neuer better to doe the same, and like-
wſe he needeth neuer to feare to doe any
euill workes or any sinne that may plea-
ſour him, because it will not make him-
worse in doing the same.

luther

Luther writheth againe: *vbi fides est mul-
lum peccatum nocere potest*; where faith is no
sinne can harme the man.

Here he trketh the feare of God cleane
away, and teacheth the man that he may
comit all kind of sinnés he pleaseth, wit-
hout hurt of his consccnce & saluation
prouyding he beleue in Christ.

*Luth. lib.
de capte-
nit babi-
lonica.
cap. Bap-
tismo.*

He writheth againe: *vidi quame dives sit
homo Christianus, vell Baptisatus. vt etiam
volens, non posset perdere saluem suam, quanti-
scunq; peccatis, nisi uollet credere, nullaenim pec-
cata possunt illum damnare nisi sela Incredul-
itas*. Thou seest how rich the Baptised
Christian is, that euен willingly he can
not loose his saluation, howsoeuer great
his sinnes be vnlesse he will not beleue,
for no sinne can condemne him but only
Incredulitie.

VVhat malitious spirir of hell could
haue giuen greater libertie to man to
comet all crymes of the world, to satisfie
his concupiſſance & disordred appetite,
Without all feare of conscience, then
Luther hath giuen here to his Protestants
when he fayeth that the Christians,
man can not loose his saluation howe-
ver great his sinnes be, vnlesse he wil
not beleue, & that no sinne can harme
him.

33

him or condemne, but only Incredul-
itie.

This is the libertie of their gospell to be made free from the working of all good workes with libertie to comit all the finnes of the world, for bidden by the lawes of God and man, wherefore this libertie of theirs is not true Christian libertie, which is the true seruice of God to worke good workes, but the damnable seruice to Sathan.

Now yf you will aske at Ihon Caluin what he beleeueth concerning the working of good workes, he will say to you, that the fauful are not bound in conscience before God to worke good workes but to hold them as things Indifferent, to be vsed, or left vnused according to the will of man.

For thus he writteth in the third booke of his Institutions: either wee are excluded from the hope of Iustification or wee must be loosed froth the lawe & so that there be no regarde at all head of good workes (Infra) therefore taiking away all mention of the lawe and laying aside all thinking vpon workes, wee must embrace the only mereie of God, when wee Intreat of Iustification.

Caluin in these words maketh him
selfe

Cal. libr.
3. Iust.
cap. 19.
sept. 2.

selfe and all his antiples free from keeping of the Lawe of God, and working of good workes, to establish his Iustification by only faith.

Ibid fest

6.

Caluin writhen agiane speaking of their Christian libertie: the third point (of Christian libertie) is that wee be bound with no conscience before God of any outward things, which are by them selues Indifferent, but that wee may indifferently some time use them, and some time leaue them vnsued.

Caluin in these words holdeth all the outward actions of the bodie, and good of the faithfull, as things Indifferent to be vied or left vnsued according to the will of man prouyding he hold fast the inward action of the soule, whiche is to beleue to Iustified in Christ, setting asid the Lawe of God and all good workes as is mentioned before.

An other proefe wherefore the Protestants hold them selues free in conscience before God, from the working of all good workes, is that they esteem all the good workes of iust man to be but deadly sinnes weighted in the judgement of God, and because God will not Comand a man to comit deadly sinne, thence

thence is that they are free in conscience before God from the warking of all good workes, which are no other thing but dedly saines, as they affirme them selues. weightated in the Iudgements of God.

For Luther thus writheth in his assertions: that no man is, which shoulde not persuad hym selfe to sinne deadly at all times, yf his life be compared to the Iudgement of God.

Calvin likewise agreeith with Luther thus writhing: that which is amongst the comone people accounted righteous before God meere wickednesse.

All the Protestantes and Puritains agree in this point of Religion, that there best workes weighteted in the Iudgements of God are but deadly saines, or then infected with the poysone of deadly sinne, therefore they affirme that they are not bound in conscience to worke them.

This is the libertie of their gospell to be free in conscience before God from the working of good workes with libertie to doe what they please, prouyding they beleue to be sauie in the Blood of Christ, without the workes of the Lawe,

V. What other thing is this libertie of sinnes.

lib. 3.
Inst. cap.
22. sect.
4.

libertie to
commit all
kind of
saines.

our gospellers but only (as S. Peter sayed) a veale or Cookst of malice to doe what they please, vnder pretence of their libertie, and faith in the blood of Christ.

1. pet. 2.

18. Pro-

testants

are seru-

auts to

their

own

concupis-

sance and

bune

slauess

to sinne

and

Sathan.

2. Pet. 2.

18.

2, Tim. 2.

26.

And in an other place they speaking proud presumptuous words of vanitie they allure in desires to with drawe the selues from sinne and errore promitting them libertie (that is to performe without seruple of conscience their owen carnall desires (where as they them selues are the seruants of corruption, that is of their owen corrupted concupissance disordained appetite, vicious affections for of whome a man is ouercome, of that he is the slau; also considering therefore, that they are ouercome by theire owen vicious desires and likewise by Sathan, they are slaues to their owen vicious desires and seruants to Sathan, which holdeth them (as S. Paul sayeth) in his snares and captiuit. ar his owen will.

Althought wee haue suffiently proued (as much by the holy Scripturs as by their owen doctrine) how the libertie of their gospel is no other thing but to be exēmed and made free in their

consciences from the working of all good workes to establish their Iustification by only faith in the blood of Christ: neuer the lesse for the better Instrukcion of these that are semple and Ignorant. I thought good to make their libertie (which is but a veale of malice) mere euident to the whole worlde by such exampels as euse hereafter.

The first example is yf a Protestant Merchrtn which is to passe to on countrey where Idolatrie is professed, wold aske at hie Minister yf he myght with sauе conscience goe to the Idolater Church and there adore the Idolls of the countrey with sauе conscience, for the sauetie of his life, and free trafickynge in the contrey, the Minister could answer to him no other wise (according to the former doctrine of the Protestants and libertie of their Gospell) but that he myght goe in to the Idolater Church, & there adore Idolls, because he is not bound in conscience to keepe the Lawe of God where ti is said: The Lord thy God thou shalt ador and him alone serue

The secound example is: yf a man which can not be reuenged of an other by force, for the dispight and Inuy he

Dout.

13.

caricah

"T. J. Christian
 caricah against his enimie, wold demand
 at his Minister yf he might impoysone
 him with faue conscience, and so becaue
 his enimie of his life the Minister must
 say (according to the libertie of their
 Gospell) that he might kill his enimie
 any way that lyth in the reach of his
 power without hurt of his conscience,
 because he is not bound in conscience to
 keepe the lawe of God where it is said:
 thou shalt not kill or slay the neighbour.

The third example is yf a gentle
 woman which were adoeeted wantoesse,
 wold aske quyety at her Minister, yf
 she with faue conscience might play the
 wanton with a young strypling by her
 husband, the Minister must answere to
 her, that she may passe her tyme with any
 young man she likek best providing
 she do the tyme quyety without fla-
 mander, because she is not bound in con-
 science to keepe the commandement of
 God where it is said: Thou shalt not
 comit adulterie, by reason of the libertie
 of the their Gospell, and faith in the
 blood of Christ & likewise that she hath
 not free will to resist that temptation, but
 that she must yelde vane the same for
 that is their doctrine.

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The fourth example is yf a seruant
Protestante which hadde the handling of
his Maisters siluer wold aske at his Mi-
nister, yf he might take any of his maist-
ters goods or guere quetyly with saue
conscience, the Minister must answere
to him that the seruant Protestant may
take his Maisters guere with saue con-
science prouiding he doe the same quy-
etly without slander, because he is not
bound in conscience (by reason of the
libertte of their Gospelle) to keepe the
comandements of God, where it is said:
thou shalt not steele, and likewise be-
cause he hath not freewill to resist the
temptation but that he must yeeld vnto
the same according to their doctrine.

The fift example is yf a man wold
Inqire of his Minister yf he might with
saue conscience be a fals witness and
fore sweare him selfe to pleasour his
friend in any action of Iustice, because
he may gaine twantie crownes of the
sunne so to doe, the Minister con answ-
ere no otherwise, but he may doe the
same with saue censience, prouiding
he doe his tourne secrectly, because the
libertte of their Gospell faith in the
Blood of Christ haue delivered and him

and made him free in conscience from the keeping of that Lawe where it is said: thou shalt not beare false witness against thy nighbour.

The sext example is: yf a protestant will demand of his Minister whether he is bound in conscience, to fast, pray, or to giue almes to the poore or not, the Minister must answere him, that he is not, bound in conscience so to doe because that yf he wold giue all his substance to the poore that wold not helpe his soule to heauen nor yet by fasting or praying, for so much that the Iustfication and saluation of man is by only faith in the bloode of Christ, and not by fasting praying almes deeds, or any other good workes, which in the Judgment of God are no other thing but deadly finnes althought they apeare to be good workes in the sight of the world.

The seauinth example is: yf a Theefe were condemned to death by a lawefull Judge, the Theefe may say to the Iughe that he doth him wrong to doe so because that he condemnith an Innocent man, yf you will speare why so, he will answere you & say that he is not bound in

in conscience to keepe that commandement of God, where it is said; thou shalt not Steele, because he is made free from the keeping of all lawes, both of God and man and working of all good workes, by libertie of their Gospell and faith in the blood of Christ, which is the only meane whereby he obteineth Iustification and saluation without all good workes commandement by the lawes as much of God as man.

And for defence of this eraour they Rom. 3, alledge the autboritie of S. Paul which 28. writting to the Romans sayeth: for wee account a man to be Iustified by faith, Galat. without the workes of the Lawe: (3. 2. 6, Againe) whosoeuer are of the workes of Lawe are vnder a curse (Againe) & Galat. that in the Lawe no man is Iustified in 3. 22. the of God, it is manifest because the Iust liueth by faith. (againe) Christ Scriptur- hath deliuered vs from the curse of the res falsee Lawe (as they say) can neither accuse Innerpre- or condemne the transgressor or mal- ted. ectour because Christ hath deliuered the faithfull from all curses and punition of Lawes and craueth no thing of them but to beleue that they shall be save by his blood without workes of the Lawe. this

This is the chiefe ground of their religion which consisteth in thrie things: the first is that a Protestant should never paine him selfe to doe a good worke, because it is but a deadly sinne in the sight of God, which deserueth rather damnation, then any reward of life, as Luther and Caluin in *werdes in antido.* expresse.

The second is that a Protestant shold nowise feare the Iudgment of God or eternall damnotion in commeting any sinne where in he delighteth: because that sinne can not hurt the mans saluation (as they say) which beleueth to be sauē in the blood of Christ,

The third point is that a protestant obtaineth his Iustification and saluation without all good workes comanded by the Lawe by only faith in Christ, as Luther writheth in his comentaries to *the Galitians* when they say that a true lively faith can not be without good workes.

wee answere that their faith can not be a quicke liuing faith, but a dead damnable faith because all the best fruits and good workes which spring out from their faith are but deadly sinnes in the

Iud

Judgment of God as all the protestants affirme them selues, and chiefly Luther & Caluin in the places aboue quoted. therefore the Protestants con not be sauē neither by their faith in Christ, nor yet by their good workes: because their faith is but a dead haith cōdemned by the apostle S. Iames, and all their S. Iame, good workes deadly sinnes condemned ^{the 2. cap.} in the Judgment of God.

Now to drawe neere an end concerning the Christian libertie of the Protestants, wee affirme their Christian libertie which they challenge to them seules (according to their doctrine) no other theng, but to be made free in their consciens from keeping of all Lawe, both of God and man, and likewise to be free from working of all good workes comanded by the Lawes, for the one dependeth from the other, and so consequentlē to doe what they please in all sinfull desires without feare of the Judgement of God or of eternall damnation prouyding they beleue to be sauē by the blood of Christ.

Therefore wee conclude most truyl that such a libertie (to be made free from all Lawes and good workes comanded

comanded by God & man & to doe what they please in all sinnefull desires without fear of Gods Judgments or damnation) is not Christian libartie, which consisteth in Christian Iustice and holynesse of life, but the very seruice of Sathan done to him by deadly sinne and damnable workes worthie of eternall damnaion.

S. Ihon:

3. 8,

S. Ihon,

2. 4.

S. Ihon.

gathereth

m

thers.

For as S. Ihon sayeth: he that comitteth sinne is of the Deuill. but all the workes of the protestants and all the actions of their Religion are deadly sinnes, and meere malice in the sight of God. ergo all the workes of the protestants and all the actions of their Religion, are no other thing, but the damnable seruice of Sathan.

Moroouer S. Ihon sayeth againe: he that saeth he knoweth God keepeth not his commandements, he is a lyer and the truth is not in him.

But the Protestants say they know God by faith and keepe not his commandements.

Ergo all the Protestants are but lyeres and the truth is not in them.

This I. speake chiefly of the Pillars of the Protestant Chruch, (which gaue them

them seues out most Impudently for
reformers of the truth) as of Luther,
Caluin, and such like, and not of
Ignorant Protestants deceived
by them, which know not
Indeed well what they
should beleue.

FINIS

